



# THE FLAMING SWORD

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ASTRONOMY

RELIGION



SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## BRIEF DIRECTORY

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Word and Works of the Almighty.

### PART II.

The Character of the Light of the Days of Creation; the Genesis of the World of Man; the Germ of Creation is the God-Man.

KORESH.

**W**AYOMER ELOHIM *ehe or weyehe or*. "And the Gods said, let light be, and was light." The critical student will distinguish between the words darkness and the twilight, for the evening is distinct from the division of time called night, as a distinction from the day. The word rendered darkness is *hoshek*; *wehoshek*, and the darkness; the darkness called He (the Gods) night. *Hoshek* is distinct from *ereb*, evening. One would naturally think that were the two parts of the day denoted as the morning and the evening, that the morning would be mentioned first, then the twilight, as indicating the period of daylight as distinct from the night which follows the day. This will be seen as not the natural order, as we proceed.

We will consider, first, the character of the darkness, taking the key from the corresponding passages in the New Testament. "And the light shineth in darkness; and the darkness comprehended it not." The light was the wisdom of the Christ, who was the Lord God. The darkness was the intellectual obscurity which obtained, that could not perceive the character of the Messianic presence. The wisdom and love of the Lord (Jehovah) are distinctively two parts of light; the love being the greater, the wisdom, the lesser. These two are the evening and the morning. They are both manifest in the one personality, the Son of God; and in the Sons, the multiple offspring of the Son in whom is the Father. We may take the presence of the Lord as an example of the evening and the morning, in every particular of the successive evenings and mornings as they appeared. The Lord came into the world

from the darkness, or the mental obscurity in which the world was at his appearing. He came at the end of the night, or at the evening of the old dispensation, and in the morning of the succeeding dispensation. He constituted the evening and the morning of that time.

The Lord as to his personality in the flesh was the evening; but in his dissemination, his shedding forth the Spirit of illumination, he was the morning—the beginning of the new day. Every evening and morning of creation was marked by some one of the Messianic presences. In a more specific sense, John the Baptist constituted the evening or shade of the day beginning with Moses, while the Lord Jesus was the beginning of the new day. The Lord said, "I am the light of the world." The light of the world was called day. This is the more readily understood when it is known that day and *deus* are the same word; *Deus* meaning God. While John the Baptist was the passing out of the old dispensation, the spirit of John passed over to the Lord Jesus; hence, the evening became one with the morning, the Lord Jesus, who was the Christ of God, the first light, the first day.

*Way-yar Elohim eth ha-or ki-tov way-yav-del Elohim ben ha-or uben ha-hoshek*. And the Gods saw the light that it was good, and the Gods divided between the light, and between the darkness. We may regard the manifestation of the light in the beginning of the Christian era, as a fair example of every Messianic day during the progress of the anthropostic processions. The bringing of the Son of God from the world in the processes of his generation, those processes



in which the divine Man was produced from the mortal humanity, making of him the immortal Son of God, was the separation of the light from darkness; and when the Son of God appeared, the light had been entirely separated, and was thus distinguished from the darkness of the humanity whence he was taken and separated. The darkness was distinguished from the light, in the great difference between the Light of the world and the darkened intellect of the people who lived in his day. After this light passed into the church and the church became enlightened, the church in its great light was as unmistakably distinguished from the world of darkened humanity as was the Christ himself, from the world in which he appeared.

It will be noticed upon a critical analysis, that the Gods did not call the darkness the evening; he called it night. He called the light, day. The darkness he called night. He did not call the night and the day the first day, but he called that which he had divided from the night, the first day. He (the Gods) separated *ha-or* from the *hoshek*. He called the *hoshek*, night; *la-ye-la*. *Ha-or*, he called the day. Of the day, there was the *ereb*, evening; and the *boker*, morning; these were the first day, *yom*. It was only the daylight that was called day. The darkness was not counted as day at all; so in estimating qualities of progression in time, in the sense that days were enumerated, the process was distinctively differentiated from the ordinary computation. *Way-yiq-ra Elohim la-or yom way-la-hoshek qara la-ye-la way-ye-he ereb way-ye-he boker yom ehed*. And the Gods called the light, day, and the darkness he called night (*la-ye-la*); and the evening (*ereb*) and the morning (*boker*), day one; that is, the first day. The forenoon (the morning) and the afternoon (evening) constituted the day; the *hoshek*, darkness, was called *la-ye-la*, night. This was not incorporated in the day.

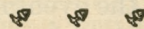
For the benefit of the genuine student, let it be here reiterated that the description of creation does not refer to physical progressions in time, but to the distinction of anthropotic qualities as pertaining to altitudes and degrees of human progress and development. There never has been any creation, in that sense in which the modern world has defined it. Any man possessed of the least common sense would know better than to entertain the thought that matter could ever work itself into being, and evolve a creation. Up to within three or four years, and even now, in the schools, the science of chemistry has defined matter as inert. By inertia is signified absolute immovability; in fact, dead. Matter has been regarded as composed of distinctive qualities in atomic forms, and these have been declared eternal, unchangeable, and non-convertible. Energy has been declared to be a mere mode of motion, and nothing, per se. There was nothing in the universe but dead matter; but we have the doctrine of evolu-

tion, which says that dead matter (in which there was no motion, because dead) began to move itself for the evolution of the universe. And yet the physicist does not believe in miracles! Who could conceive of a greater miracle than that of a particle of dead matter getting a move on itself, without something moving it?

It would seem almost incredible, in the twentieth century of boasted civilization and scholasticism, that two distinct systems should be taught in the same school, and none of the teachers able to distinguish between the chemical hypothesis and the nebular theory, out of which has grown the evolutionary fallacy of creation. In the hypothesis of evolution, the matter of which the universe is composed was in a universally homogeneous and attenuate state. Matter was not divided into atomic conditions. Oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, chlorine, etc., did not exist. There were no projected and infused characteristics of previous forms and functions of life. Protoplasm had not yet come into existence. No impression of the qualities, forms, functions, and characteristics of former life had been made upon or infused into this state of homogeneity. The puerility of the thought is apparent upon the face of this exhibition of ignorance.

The universe is here. It could not have been here were it not eternally in existence. Form and function could not be evolved but from previous form and function, adequate to the production of their kind. God, the Creator, is inherent in his universe, the universal form of which is the man. Inasmuch as the center and focal point of the universe reciprocally receives and projects its qualities, in its least form and function it is also the man; but, consequently, the man in the least or individual character. To conceive that the universe could have brought itself into existence, depends upon a great stretch of the imagination. It is no more difficult to conceive of the eternal existence of the universe, than to conceive of the eternal existence of the Almighty.

We may ask, How was the universe created? As reasonably may we ask, Who created God, or the first Cause? whatsoever that may have been. The eternal and perpetually operative Cause, God the Lord, is perpetually inherent in his universe, which never had a beginning, nor will it ever have an ending. Creation begins with its own inherent germ, which is the Son of God, dissolving and imparting his life through the operation of the Spirit, whence the initiation of life begins to unfold its operations, proceeding through all of the stages of evolution, from the previous perfection of involution manifest in the perfect Man, the promised seed of universal re-creation.



There is a true and a false money, hence, there is a true and a false love appertaining to it.



## New Century Studies and Reviews

Lucie Page Borden

### A FAMOUS APRIL FISH.

TRADITIONAL LICENSE has authorized the celebration of the first day of April as All Fool's day. Woe to the too confiding boy or girl who upon this historic date, is credulous enough to open the neatly tied and weighty package, or stoop for the coin of tempting lustre, only to be hailed by the mocking cry, "April fool!"

The true origin of the custom of devoting one day in the year to merriment at the expense of one's neighbor, has been lost in prehistoric night. One daring hypothesis goes back to Noah and the ark. A London Journal of 1769 gravely affirms that the April fool custom arose from the mistake of Noah sending the dove out of the ark before the waters had abated, on the first day of the month among the Hebrews, which answers to our first of April. A more plausible conjecture, is that which ascribes the origin of the custom to France. This nation took the lead all over Christendom, in commencing the New Year on January first instead of March twenty-fifth. Before the change, the merry making culminated eight days after the feast, on April first, when visits were paid and gifts bestowed. With the adoption of the reformed calendar in 1564, New Year's day was carried back to January first, and only pretended gifts and mock ceremonial visits were made on April first, with a view to making fools of those who had forgotten the change of date. The custom once started was continued because it seems to appeal to an integral part of human nature. "It is sweet," says the Roman poet, "to indulge in folly at the proper time;" so by common consent this one day in the year has been given up to

"Quips and cranks and wanton wiles,  
Nods and becks and wreathed smiles,  
Sport that wrinkled Care derides,  
And Laughter holding both his sides."

The French term to designate the unfortunate subject of a practical joke is not April fool, but April fish (*poisson d'avril*). Some authors contend that this is a corruption of the word passion, and refer the custom to the Passion of our Saviour which took place about this time of the year; and as the Jews sent the Christ backward and forward, to mock and torment him, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate, so we send about from one person to another, on mock errands, those whom we desire to ridicule. More probably the term April fish means a young fish, hence one easily caught or taken in.

We have from the French the following story of a certain April fish and what came of it—a story which the writer has never seen in English, but which she has

translated for the benefit of the readers of THE FLAMING SWORD. It was not the first of April:

"There was a grand wedding feast at the castle, but at the last moment the steward was in despair, because there was no fish. Adverse winds for several days had prevented the fishing-boats from landing, and the village market was destitute of its customary provision. Suddenly, in the midst of the general consternation, there appeared at the iron gate of the castle, a fisherman who had just landed with a fine catch.

"Bravo! Bravissimo!" cried the gatekeeper.

"You will have a welcome this time, and as joy loosens the purse strings, you may count upon being well paid."

"So much the better! let me pass quickly," said the fisherman.

"Wait a minute," returned the other; "we have a little bargain to make first."

"A bargain? What do you mean?"

"Why, if I open the gate for you, it is upon one condition."

"What condition?"

"That you agree to share with me the price of your fish."

"To pay for one turn of the key, out of his hard-earned money, was not at all to the fisher's liking, and his first impulse was to give the gate keeper a good blow in the face with the tail of his prize; but upon reflection he tried persuasion. Cerberus, however, held to his word and the fisher was obliged to promise half his pay in order to pass. The master of the castle himself came to look at the fish, which he pronounced uncommonly fine: he took it and offered the fisher a handful of small coins.

"No, my lord," said the latter, "this is not the price of my fish."

"How is that? Do you want more?"

"No, my lord, but payment of a different kind."

"Indeed, what kind?"

"A hundred stripes upon my back."

"Impossible!"

"No, my lord, I cannot part with my prize for less."

"But, my good man, this is the strangest thing that I ever heard."

"No doubt, my lord, but it is a fact. I have told you the price of my fish. It rests with you to take it or to leave it."

"Believing the man to be disordered in his wits, the master directed that he should receive what he asked, but 'lightly, very lightly.' When fifty blows had been counted on his back the supposed lunatic cried, 'Stop there! the rest is for my partner.'

"What, you have a partner in such folly?" asked the master, more and more mystified.

"Yes, my lord, an honest man indeed: he is not far away; he is at your gate, waiting for his share in the bargain."

"He then related the whole story of the bargain which he had been forced to make at the castle gate.



"Call hither this partner! Call him quickly; let him receive his full share; it is but just," cried the master indignantly, 'and for him, do not spare the weight of the stick.'

"The remaining fifty blows fell heavily upon the shoulders of the grasping knave, who in conclusion, over and above his share in the bargain, received his dismissal. The honest fisherman was abundantly recompensed and departed loaded with thanks by those whom his fine April fish had delivered from a tyrant among his equals and an unfaithful servant."

The fish is the symbol of the dispensation. The Lord chose fishermen to disseminate his words. All through the catacombs are found tombs of the early Christians marked with the sign of the fish; and it is well known that the Greek letters for this word spelled the initial letters of the words which are in Latin, *Jesus Christus Dei filius Salvator*, thus forming the initial anagram of this title of Jesus. The Lord himself was the life of the age known as the Piscatorial dispensation. The fish is the symbol of proliferation; and during this time He is undergoing processes of reproduction, so that he will come forth multiplied in his offspring, the product of his life, at the end of the age, or when the sign Aries has passed out of Pisces into Aquarius.

The whale threw Jonah up upon dry ground. Now, if the fish dispensation is prefigured by the whale, and Jonah is the dove, or the spirit, or the life of the Lord, then to be thrown upon dry land would signify the emergence of the life of the Lord in the new earth, the Sons of God.

#### The Gospel of Purity.

THE PURIFICATION of the intellect and the heart proceeds with the gradual elimination of the thoughts and desires that turn toward the earth. The upward tendency that finds its supreme delight in the Lord, will become more potent as the purposes are brought to a focus. The supreme use of the system now promulgated for so many years under the title of Koreshan Universology, is to bring upon the scene of human activity a new and better race. In order to accomplish this end there is to be a preparation. In what does it consist? In accepting and believing the gospel of purity.

It is not enough to sunder the ties that bind one to his native land, and go to preach the gospel in foreign climes. The ties that bind one to the human family must be sundered, because the throne and the sceptre of Deity belong to the Overcomer. The gospel of purity means a voluntary surrender of those thoughts and desires which tend toward the reproduction of humanity in its present sphere of activity.

In place of these the mind must be centered upon the coming conjunction with the God-plane, for the coming race represents the immortal manhood. Since these things are so, there remains a great thought of hope and of comfort and of cheer—that the coming generations are to see more than man has dreamed could happen, for the Gods will begin their career in fulfillment of the will of heaven.

## Department of Astro-Biology

Rabon Adonoseperi

### THE KORESHAN MARINE PARK SYSTEM.

A Significant Ceremony in the Development of the New Arboretum:  
an Astrological Reading of the Indications of Promise.

DURING THE AFTERNOON of Saturday, March 24, 1906, there took place one of those unostentatious yet impressive little ceremonies, that brighten the life of the pioneer Koreshan and punctuate the progressive steps that the movement is taking towards the practical development of the wide area of land in possession of the Community in Florida. The occasion was the planting of the first tree in the new Marine Park System, of which Carlos Point, Estero Island, has been appointed the nucleal distributing center. It should be mentioned that previous to this occasion some effort had already been made to lay the foundation of a seaboard park area, but the present occasion constituted the first attempt to introduce an orderly and systematic arrangement of landscape gardening into the cluster of eyots that dot the bright waters of Estero Bay.

For the benefit of those unacquainted with the local geographical conditions, we will state that Estero and Hickory Islands, the former in part and the latter in its entirety the property of the Koreshan Community, respectively guard the northerly and southerly banks of the channel that connects the broad expanse of the Gulf of Mexico with Estero Bay and the serpentine waters of the Estero river. This stream, winding its tortuous way through alternate groves of sweet-scented pine and feathery palms, bears the voyager ascending on a flowing tide to the headquarters of the Koreshan Cult. Here the extensive and connected series of elevated and sunken gardens, interspersed with ornamental bridges, rock-work, verdant lawns, and broad terraces, testifies to the versatile genius of the Founder of the Koreshan System. It is the intention of Koresh to unite the continental and marine park systems, and to laterally extend the latter so as to embrace the entire area of the Estero archipelago and environs. The present effort was set on foot as a primary step towards the accomplishment of this object.

At 3:15 p. m., with brasses flashing in the spring sunshine, and with brave display of bunting floating from the mast-heads, the trim launch "Aquila," with the Prime Counselor on board, rounded the sand-strewn promontory of Carlos Point and came to a halt at the eastern stairs. The Prime Counselor, who on disembarkation was welcomed by the Pre-Eminent, passed up the main walk to the site chosen as the scene for the afternoon ceremony. Here he was met by the custodian of the park, who conducted the party to the scene of operations.

No time was lost in unnecessary preliminaries, and



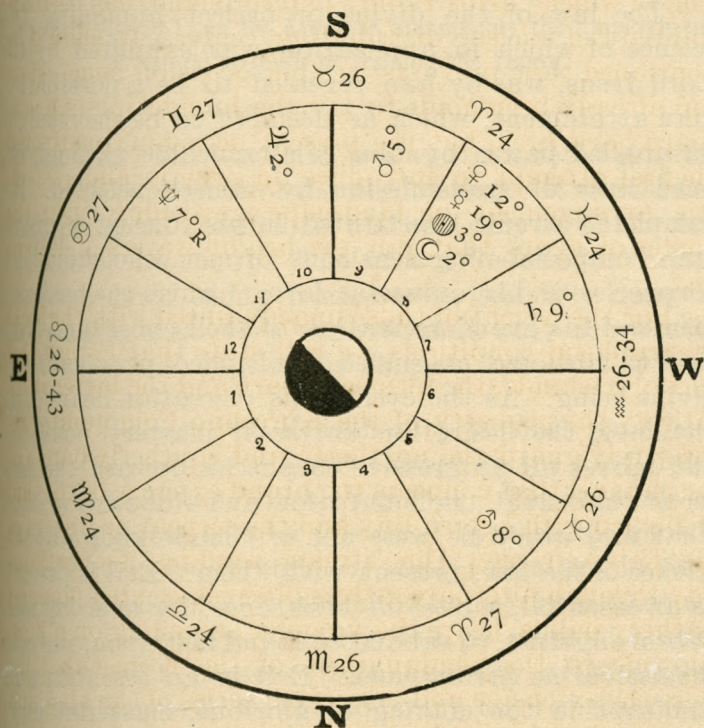
the ceremony of cutting the first sod was immediately proceeded with, when the Prime Counselor, after taking certain important bearings, had definitely determined the exact location for the implantation of the germinal beginning of the new arboretum. The tree honored with this distinction was a well-grown specimen of the Eucalyptus Gomphocephala, selected from the nurseries at Estero. The symmetrical proportions of the sapling called forth numerous expressions of admiration from the Pre-Eminent, whose taste and judgment are excellent, and whose love for scientific horticulture is very marked. The Prime Counselor, who performed the operation of setting the tree, in his skilful wielding of the Adamic pale, proved himself as familiar with the practical manipulations of the horticultural art as he is prolific in ideal conception and theoretical scheme.

A second sapling of the same variety as that just planted was then placed in position for the Pre-Emi-

two major lights being favored by the near sextile of great benefic, Jupiter, who was strongly posited on the M. C. in the sign Gemini.

It is impossible to conceive of a more favorable hour for the inception of a new enterprise than that denoted by the first new Moon of the astrological year, when the conjunction is free from malefic aspects and relates itself by ties of firm duration to the protective spheres of the great benefics. These desirable configurations were fully realized on the afternoon of the 24th ultimo; and even had the hour for the ceremony been designedly selected with a view to favorable configuration, which in the present instance was not the case, no happier or more auspicious conditions offered themselves for selection during the past month.

The crest of royal Leo, virile offspring of the waning year, graces the Orient; harbinger of princely splendors yet upborn, of pagentries still unrevealed, of ornate vestments of a future kingship weaving on the loom of present labor. Decked in a garb of vernal splendor, the solar orb, ruler of the geniture of lordly aspect, hastens to the sweet embrace of his terrestrial spouse, fond recipient of the sylvan seeds of a new creation blessed by the fecund Jove enshrined on high.



Horoscope of Marine Park System.

March 24, 1906, 3:30 p. m.

ment, following which, seeds of the Royal Ponciana to the number of seven, a numeral indicative of the seminal essence of Deity, or the seed of the Tree of Life, were interred in a circle (emblematical of the amplitude of growth in the natural world) by the Prime Counselor, who, after issuing minute directions for the further conduct of the work, brought the proceedings to a close with a few impressive and well chosen words in which he expressed his firm conviction that the work just inaugurated would, in the near future, call forth from the void of the wilderness the rose-blooms that ever succeed the handiwork of the tiller when guided by the head of scientific culture.

The accompanying chart of the heavens is erected for the cutting of the first sod, which took place at 3:30 p. m., and displays the latter degrees of the sign Leo culminating on the ascendant, and the Moon closely applying to the conjunction of the Sun in Aries, the

## General Contributions

### THE TREASURES OF KNOWLEDGE AND WISDOM.

The Prizes Worth Having are Those Won Through Effort at the Mastery of Evil; the Rewards of Life.

BERTHALDINE, MATRONA.

THE PRIZES OF LIFE in the world of competism estimated from the standpoint of man's high calling in Christ Jesus, what are they? "Vanity of vanities, saith the preacher; all is vanity." The divine being of immortal Sonship occupies an altitude above the law which, like the solar plexus, divides the world of the universal body above it from the world beneath. In the world under the law all is vanity, from the standpoint of divine wisdom, which men are wont to call success in life; all under the law has its duration in time only, and reaches its vanishing point in space. By the law, which is a sun of divine origin projected from the world above to give light to men from beneath, sin is revealed. By its vision of sin in their members, given to men from beneath, sin is condemned to destruction. The destruction of sin means the levitation of men from the earth, till solar absorption draws the rising Man into the Guiding Star Assembly of the Sons of God.

The star, of which the visible sun is but an atmospheric glorification, hides itself wholly from the vision of the unilluminated nether world, the millions of which dream not even of its existence. This eccentric star has its pediment, or base of right ascension, where least suspected by the star-gazing world. In the most circumferential depths it is for ages busied with the secret



service of the Most High in ways past finding out. The projected and rejected Man holds the wealth of the worlds in his hands; he grasps the powers of death and hell, and vitalizes the germinal beginnings of immortality. This God that so hideth himself, this God of Israel, the Savior whose projected Son by revealing sin in the flesh, has kept up war in the members of the whole civilized world, is the present Prince of Peace, the eternal Shiloh, without whose indwelling presence there is no rest for the weary. 'Tis rest the turbulent, bloody sea of humanity sighs and moans for. The princes and potentates of this present evil world may not still it with voice of czar or president. God only in the coming Prince knows the language that can calm the multitudes of peoples, nations, and tongues, constituting the waters which John saw.

From this troubled sea John saw the great beast of competism arise in the name of commerce. A vision of the beast is given to the Son of man, who arises as the Sun of Righteousness with healing in his wings. To him the bright and morning Star is given as a sign and seal of the presence of the Most High. Could you penetrate the thick darkness, the mortality in which he hides himself, you would find the starlight yielding you the penetrable ray, proceeding from a white Stone, the new world-wonder. The stone beareth a new name which no man knoweth saving him who holdeth it. By him it is communicable to the rising Gods of men, to don as a wedding garment the sacred flesh of Christ. This wisdom stone most precious, in hiding as the chastity of the Bride of the Lord in glory, is communicable as the science of the law of immortal manhood. By the application of this science, man rises to altitudes above the law, yields the Light of lights, which resolves itself into every force of divine attraction, to draw men up and into the throne of "Very God of very God." Here in this throne divine love and wisdom, the celestial biunity, never fail to yield their communal substance for the life of worlds to come.

The science of the law, that love never fails where wisdom is, gives men the wisdom to determine where the love is that passeth knowledge. This discriminating, intuitive love of wisdom enables men to declare the evanescent value of transient means to ultimate ends, which are beginnings of eternal value. It enables men to see all things under the sun vanish without pain, "to run and not be weary, to walk and not faint." Things of transient service may be sacrificed by the children of the light, as the tree sacrifices the blossoms that give place to the fruits embracing the holy seed of its eternal life.

The law giving men a knowledge of sin, is declared to be a school master to bring men to Christ—the first-fruit, which as the fruit of the tree of the knowledge of good and evil yields, as its primary attraction, the science of the law of his own being, and that of the matrix or universal tree of our common life that produced him as a man of sin, to return to us without sin unto our salvation. The rising above the law is the result of having the law so written upon our hearts

that its violation is no longer possible. The Godhead to whom we rise, being greater than our hearts, reconciles all things to himself; and being the biunity of love and wisdom, sees the divine use of everything in his universal cosmogony; and that everything that is, is necessary in the order of law, for the hallowing or making holy his name, which is above every name, and the supreme center of the universe. Without motion there is no life. To keep things moving there must be a motor power equal to the desire for life, animating the universe. The law of sin and death becomes the covenant of life, by moving men to search for the science of it, that they may become masters of the law and subdue all things that can hurt or destroy, to the divine, or life giving service of masterful men. No man may be accounted masterful who is preyed upon by the unmastered forces of Nature, and lacks power to control them, of which he is ignorant.

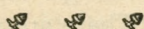
The law of the divine or perfect humanity, the science of which in application was exhibited by the Lord Jesus, was by him revealed to be a possible human attainment, which he declared to be the result of an applied power by him communicable through defined lines of transmission by himself selected. Its completed circuit constituted in his concept a grand man composed of generations of men who should, as corpuscles of his universal form, furnish the basic elements of his grand recreation of their conscious elevation to his own magnified, multiplied personality of divine being. As the cycle of his recreation nears completeness, the desire for universal mastery possesses and moves all progressive corpuscles toward the center of their final transmutation and elaboration, into what they would be were not evil made known by the science of the law, present with them. Evil is present as an essential, a *piece de resistance*, for aspiring men to brace against, to subdue, to stand fast upon, and quit themselves as strong men. Evil is an essential concomitant in the making of glorious, masterful men. The universe of Godliness could not exist without it, in its law-revealed place, under foot, mastered and used in divine service. The knowledge of fallacy and evil makes truth and good divinely beautiful to the hungry and thirsty, for the righteousness of the law fulfilled. This righteousness the Lord Jesus Christ displayed, and instructed Peter the Rock to communicate by feeding to the sheep and the lambs he was about to put forth, by the shedding abroad his cleaving spirit.

This cleaving spirit or sword, which he sent out through twelve lines of transmission, has maintained an activity in the soil of this world, which has caused it as a field to yield to a throne of the Lord's choice, his own spiritual world with increase. Today his voice speaks from that throne commanding all men to repent, that is, to return to the law and the testimony of his universal life and walk in the light of the science of it, the radiance of which is streaming from the throne. In the light of this mental *lumen*, now projected into the natural atmosphere of natural science by the descent of the sword of the spirit, men may learn to know



the Lord, and like him who sits enthroned in his temple, apply their hearts to wisdom. Wisdom's ways are pleasant ways, and her paths, peace. The law was of her devising to bring her children to her embrace and her throne.

This is rest in Abraham's bosom,—this embrace of wisdom's ways, because of a love that passeth knowledge. The first step in the right direction to receive it subjects the child of wisdom to a force of attraction strong enough to enable him to take the next and the next. Finally, with cleared vision of the Lord, and the law of his being as he is, the attractions of one altogether lovely end all sense of separation, and rest in the Lord is a known quantity in a well-known sphere; for the earth, which abideth forever for the habitation of Gods and men, is the Lord's and the fulness thereof.



## EDUCATION AS A SCIENTIFIC DEVELOPMENT.

The Subject Viewed From the Koreshan Standpoint; the Employment of Natural Methods in Training the Young.

JEANNIE FOX MILLER.

THE BEST EDUCATION is a wisely directed growth or development of the whole being. It should begin in pre-natal conditions, and end only with the dissolution of the body. The idea of education being simply so much study from books, generally done in early youth, is so very narrow that only those who take a superficial view of the subject, look at it in that way.

When the light of Koreshanity is shed upon humanity, there will be a great change in the conditions under which children will be begotten. The impulses of would-be parents will be governed by scientific knowledge of how to beget children wisely; resulting in very different specimens of youthful humanity from what we generally see today. Quality will be more of a consideration with parents than quantity or numbers, President Roosevelt to the contrary notwithstanding. Ability to properly support and educate their offspring should be more of a vital point with parents than it now is. This point will, however, be eventually taken care of by the state in such a way as to enable the child to be self-supporting from the age of seven years, and at the same time be educated in every way, physically, mentally and spiritually under the direction of competent and sympathetic teachers, whose sole object in teaching will be love of the children and their wise education.

The laws against child-labor will be null and void, for the state in directing the occupation and development of the child, will prevent the imposition of any undue or harmful tasks upon him. The teachers selected will be students of psychology, and with knowledge gained through the study of Universology as taught by Koreshanity, will be able to regulate the whole life of the child according to divine wisdom. The result will be a race of human beings as superior to the present humanity as a cultivated fruit is superior to the wild. Take for example the delicious and beautiful

King apple, compared with the little sour wild crab-apple.

The stirpiculturists take great pains to breed stock according to certain rules; in mating the finest specimens continually, until they obtain the fine breeds which are considered very valuable, and are exhibited at the stock shows, as wonders; but members of the human race at present marry and breed haphazard. Even among the most learned and those considered the greatest in the world, there is little to govern marriages and the production of offspring, except policy and lust; for much of so called love is principally desire for the gratification of animal passion. This is a subject that the so called scientists of the day have hardly dared to touch upon as yet; although they have made such wonderful discoveries and inventions in other domains. When the laws of life are accepted there will be a great revolution in this most important domain.

In the marital order of the new dispensation the training of mothers and the care of infants will be a special branch of study. After the child is weaned from the mother, he will be placed in a kindergarten where he will be given his first lessons in love to his mates and care-takers and teachers, and trained physically and intellectually according to his capacity. Children will be positively required to respect and obey authorities over them, and above the kindergarten will be obliged to pursue certain fundamental studies, which are the tools, so-to-speak, which open the way for the acquisition of all learning, and cultivate their powers of expression; for in early childhood they have to learn to talk and learn how to control the movements of their own bodies.

These fundamental studies will be taught in such a natural way, that it will be little if any more effort to the child than learning to talk. At the same time, development of the body will be regulated by systematic exercises and culture so as to develop grace, strength, and endurance. Nothing is more admirable to look upon, than a human being possessing these qualities, together with a countenance beaming with vitality, love, intellectuality, and spirituality. The Sons of God, when they appear will be more admirable, but at present we are talking of the improved mortal.

The spiritual nature will be cultivated by the exercise of love to the neighbor, and the systematic teaching of Koreshanity as founded upon the belief in the Messianic manifestation. As the child advances beyond the rudiments, his natural adaptation to special studies and occupations will be discovered by his teachers and he will be given opportunity to pursue his specialties, as much as is compatible with good general development.

One of the chief beauties of this system will be, that it will not be necessary to try to cram all the studies that one may desire to pursue, into the small space of a few years in childhood and youth, when the mind is so immature that they cannot all be well appreciated; for there will be time and opportunity for study and culture throughout the whole natural career. No one, with a real desire for improvement in any line, at any time in life, will lack for the chance to do all he is capable of doing. Our plans for University work, as previously published, are a beginning in the direction of this scheme of education and life.





## In The Editorial Perspective.

THE EDITOR.



THE INDUSTRIAL SITUATION is not very promising, so far as peace is concerned. The various orders and unions of labor are more thoroughly organized than ever before, and more determined than ever to have numerous concessions made to them by the corporations. They want fewer hours per day and more pay; they believe in expansion and elevation of the wage scales, and exclusive recognition of the unions by the employing concerns of the nation. The labor-unions have sought the monopoly of labor. They constitute a trust that is becoming more and more gigantic and formidable, and which menaces not only the interests of employing capital, but even the peace of the nation and the world. The non-union workingman they have no use for; he is an outcast, continually treated as though he had no rights which the members of the unions are bound to respect. There are thousands, even millions, of honest and efficient workingmen who do not desire to take upon themselves the obligations of the labor-unions, preferring to remain outside of all labor organizations and exercise their own freedom of choice as to when and where they should make contracts with employers. For such a position of independence they are scorned by the organized factions of the forces of labor. If we may judge a tree by its fruit, we may form some conception of the character of labor-unionism by the results manifest at every attempt to enforce demands upon employing capital. A form of warfare is invariably waged where the demands are not met with concessions. Labor-unionism is not a system of reform; it is a system of force; for force is exerted not alone against employers, but against non-union labor as well. If the position of labor-unionism were broad and liberal, the mission of the system would be beneficial to the millions of non-unionists; but the reverse is true. There can be no genuine reform in the field of human service so long as the wage system is recognized. The word wages implies bondage. The words wage and wed are related, wage meaning pledge or bond, and wed meaning to covenant or promise; the two words are traceable to the same root. The wage service is a service under bondage; it is service in competition. The fruits of competition are seen in the antagonism existing between union and non-union labor, as well as in the competition between business concerns, corporations, and trusts. Nevertheless, competition constitutes the basis of modern civilization. The laws of civilization are framed to protect competitive interests, to encourage competitive activity. The prevailing laws are attempts to define the rights of the individuals and classes of society. Under those laws, under the governments of the world, the non-unionist as well as the capitalist have certain rights which must be recognized so long as the present order is in vogue. Socialists, labor-unionists, and anarchists seem to proceed upon the basis of the conception that the capitalists have no rights, and that no wrong is done if property is destroyed and great fields of business ruined. Under the present order of things, the capitalists have as much right to organize as has labor; to

influence legislation as much as possible in their favor, and to combine their interests in corporations. If the trust principle is wrong, labor-unionism is wrong; and if it is wrong for the legislators and courts to favor the trusts of capital, it is obviously wrong for them to favor organized labor, which is essentially a trust in form and function. There is a great deal being said about punishment of the heads of trusts for conspiracy to restrain trade for their benefit; and the Federal Government is at work prosecuting cases when found. But perhaps no concerted action of corporations has ever so markedly restrained or effected industry and commerce, as has a single one of the number of great strikes of recent years. There are numerous public service organizations in the country; and in the rendering of the services, both brain and brawn are required and employed. Some of the organizations are so extensive as to cover the nation—as for instance, the transportation and telegraph systems. The question whether labor-unions have any moral or legal right to seriously inconvenience the great public by strikes and boycotts, is agitating thinking minds throughout the world. In the meantime, the parties to the industrial conflict are lining up and reinforcing for warfare. The prophecies of the Hebrew and Christian Scriptures and of the Founder of Koreshanity, relative to the greatest world-revolution, are on the eve of fulfilment.

JESUS the Christ headed the dispensation of Pisces, which is the dispensation of the fishes. When he called the fishermen from their boats and nets, he told them they should become fishers of men. His choice and his declarations tallied with the fact that the sign of Aries was passing from Aries into Pisces at the time. The history of human progress shows conclusively that this has been the age of fish, or the age of proliferation. Somehow, the fact of the increase of human population during the past two thousand years, agrees with the progress of the sign through the constellation Pisces, the constellation of the fishes. Nearly two thousand years before the time of the Christ, Abraham signally introduced the age or dispensation of Aries, by the sacrificing of the ram, the symbol of Aries. All through the Jewish dispensation the ram or lamb was the principal animal of sacrifice. At the close of the Arian dispensation, the Lamb of God was sacrificed. There was a fitness there that no premeditated forgery could possibly produce. The sign of the fishes is said to have been a prominent symbol in the early Christian church. The letters for the Greek word for fish, *ichthus*, exactly correspond to the initials of the Latin sentence for "Jesus Christ, the Son of God, Savior." The end of the fish dispensation is here. The church of this age is nearing its dissolution; a new church supplants it, and the new age of Aquarius, typified by the man carrying the pitcher of water, of whom the Apostles rented the upper chamber for the Passover supper. Aquarius is the symbol of the scientific age. Not only is the age or dispensation beginning, but the genuine science, denominated Koreshan Universology, the modern



mental marvel, is being presented to the world for its acceptance and illumination. (The reader will doubtless note the similarity between the above and the closing paragraphs of the article, "A Famous April Fish," by Lucie Page Borden. The above was written while the other was in transit from New York City. The parallel constitutes a notable and striking coincidence.)

WASHINGTON is said to be "woman's workshop." Women are employed in every department of the Government at the capital. In every department they are trusted and well paid employees. Some of the brightest women in the Government service are employed in the navy department, notably at the Naval Observatory, where they assist in astronomical calculations for the nautical almanac. The 6,800 women employees in the Government departments form an important factor in its civic life. A prominent official is reported as saying that, "I don't believe there's a job in this city, from the President's down, that some woman cannot fill—and doubtless will some day." That was a common sense prophecy which millions of awakening people are expecting to see fulfilled. Woman is demonstrating her fitness for something higher than domestic bondage and drudgery. She aspires to higher circles of life—art, music, literature, social functions, political power, and all the high honors and planes of achievement enjoyed by her sons and brothers. The Government itself has given recognition to the ability of woman, and lends emphatic endorsement to her employment in all its departments. If women are so thoroughly fitted to serve the Government, some of them may be qualified to serve the people as officials of the Government, as representatives of the people. The hour of woman's triumph hastens. She desires freedom and she will obtain it; she wants the ballot and she will have it; she desires the earth, and it will be hers. All these things will be hers under the light of a new day. But at present she is proving herself equal to all the demands placed upon her in her various fields of work. The universe is in no danger of coming to an end so long as woman breathes the spirit of aspiration and seeks freedom from age-long bondage. All that keeps her from the legislative bodies now is the jealousy of men who fear to contrast their political genius with the political wisdom of able women.

ACCORDING to christian science everything is good and perfect and true. Yet the advocates of the system are treating certain declarations concerning the origin of christian science as though they were vicious and false. It is said that the claim of some mental scientists to the effect that Mrs. Eddy derived the ideas upon which she founded christian science, from Dr. Quimby, is to the christian science following what a red rag is to a bull. From Mrs. Eddy, Dr. Quimby seems to get no credit for the information she derived from him and his manuscripts and publications; he is rather denounced by her now as an ignorant mesmerist—and yet he is said to have healed her. However this may be, the mental science schools which are opposing her, and which have derived the essence of their conceptions from her, doubtless fail to appreciate the fact that Mrs. Eddy

became a potent center of influx of spiritual forces; and further, that if she were true, they should not *reject* her as the head of the mental science movement; but if she be false, then the mental scientists who represent off-shoot movements from christian science, should not *accept* her fundamental principles. The doctrines of christian science are so potent and subtle as to deceive perhaps even Mrs. Eddy. She may be honest and at the same time be engaged in the promulgation of rank and dangerous fallacies, the most subtle form of antichrist. Christian science is one of the distinctive and specific forms of fallacy sent to counterfeit the truth. It is built upon denial of everything that is true, an affirmation of everything that is false. Its doctrines and claims negate every syllable and letter of its name, and utterly ignore the testimony of the expression of the divine mind in the universe of creation.

THE *National Druggist* recently contained an expose of a conspiracy to establish a physicians' trust throughout the country, in opposition to the interests of the drug trade. The American Medical Association has for years been putting forth all sorts of legislative schemes to abridge the liberties of the people; even asking the powers to make it obligatory for the sick to call a physician, and not only a physician, but one recognized and authorized by the physicians' trust. The doctors have already compelled the people of the nation to have their children inoculated with vaccination virus, or remain out of school. The doctors want the people of the nation placed completely at their mercy, so that they may administer poison and butcher bodies according to legal regulation. We do not believe in the doctors' trust; it is too dangerous to the interests of the people. On the other hand, we do not condone the sins of the forty thousand druggists of the nation. Sixty per cent of their business consists of proprietary medicines—patent medicines of all kinds and brands, which people persuade themselves to swallow in accordance with regulation advertisements. Yet if the druggists can do aught to place obstacles in the way of the American Medical Association, let them do so; for we have had enough of legislation favoring the interests of men who experiment upon their patients and place their lives in jeopardy.

THE "WAVE of crime" in Chicago continues to prevail so persistently that we are forced to conclude that it is not a wave at all, but a continuous high tide of greed and graft covering the city. The chief of police proposes to have the streets patrolled by mounted policemen, perhaps *fifty*, to insure safety of life and property along the hundreds of miles of Chicago thoroughfares. It is another attempt to sweep back the raging Atlantic with a broom.

AN AUTHOR'S serial, titled "The Treason of the Senate," has been denounced as blatant rubbish written and published for sensational purposes only. Similar expressions were heard concerning Lawson's "Frenzied Finance." Since Lawson began to write, the Standard Oil has fallen into disfavor, and the insurance companies have been blackened with the color of actual facts. Let the Senate take warning, lest the blow fall heavily on their heads.



# The Open Court of Inquiry.

THE EDITOR.

## Re-embodiment and the Great Judgment.

"Koreshanity teaches re-embodiment. If men are repeatedly embodied they have to die as often as they are born into the world. The Bible says, 'It is appointed unto men once to die, but after this the judgment.' Please explain in the Court of Inquiry."

Many people suppose that the division of the books of the Bible into chapters and verses was inspired; and that each verse may be taken independently of the context, as a saying or expression complete in itself. But such a supposition is a great mistake. The sentences of the Hebrew and Christian Scriptures must be related to the matter of the context; and when this is done in the case of the above quotation, the mind may be more or less prepared to reach a rational conclusion as to the meaning of the words.

Three principal things are mentioned—men, death, and the judgment. It is generally supposed that the word "men" refers to human bipeds popularly called men; and that the death appointed unto them to die is the common collapse of the physical system and consequent dissolution; and that the judgment is a great court sitting somewhere beyond the stars, before the judge of which millions and billions of people are some time to be gathered to receive their individual sentence of reward or punishment.

It was said that the true Light that was manifest nineteen hundred years ago, "lighteth every *man* that cometh into the world." The declaration is true; but every *so called* man that has come into the world has *not* been enlightened; millions of them are born into the world without ever coming in contact with the news even, of the advent of the Christ. So it follows that "every man that cometh into the world" does not include every being born into the world of mortal existence. It *does* refer to *every divine man* that cometh into the world; for the true Light illumines every one. It lighted Adam, Enoch, Noah, Moses, and Jesus in a specific line of Messianic succession and descent.

If we take the above quotation in connection with matter preceding and

following it, we shall perceive the kind of men that is appointed once to die, and the kind of death they die, and why. The whole of Hebrews ix, refers to the law of sacrifice, as expressed in type and antitype. It shows how the death of the Christ was a sacrifice for the salvation of the world. He was the great High Priest who offered himself. His sacrifice is not a subject of annual offering as under the Jewish ritual, where animals were slain in preparation of the ceremonies of the day of atonement; "but now once in the end of the world [or age] he hath appeared to put away sin by the sacrifice of himself. And as it is appointed unto [such] men once to die [the death of the sacrifice in atonement], but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

The Bible refers to the *second* death; so there must be more than one death. The sacrificial death is the first death; it is the death of the men who die to sin, and become subjects of absorption into the central consciousness of Deity. Jesus came into the world and died such a death to every taint of sin; and he died the death of sacrifice, the death of martyrdom. He could die such a death to sin only once; but through that death, his cross with humanity, he entailed the second death upon humanity.

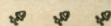
And what follows? Why, after the death of the Christ at the hand of the Jews, the judgment came upon the Jewish nation; and such a crisis has attended the manifestation of other Messianic characters; even the impending revolution circles about the crisis in the path of divine progress, the Messianic martyrdom of this the closing period of the dispensation and the beginning of the new age.

The corruptible dissolution which culminates the career of men in mortal embodiment, is not death in the proper sense of the term. Mortality is death. That is what the word means, from the Latin *mortis*, death. The whole state of the mortal man is death. And

when a being passes into the state of mortality he dies; and when he culminates his career in mortality—that is, when he is ready to rise out of mortality into the immortal state, he dies to the mortal state. Then he is reincarnated, which means resurrected.

Re-embodiment in the mortal condition is not coming to life; and passing from the natural mortal state is not death. The text does not refer to mortal and corruptible dissolution. It is usually thought that men as they now exist are alive; and that when they die they go to heaven or hell, according as they are "righteous" or "wicked." The Bible speaks of mortal men as being *already dead*, though they walk around in the earth.

Jesus was the only man *alive* nineteen hundred years ago; all the other so called men were dead already; and he came to make them alive. Jesus was the only man then who could die in the true sense of the word. He *did die*, and he *died once* for the sins of many, according to the law of the appointment of such divine Men unto death. He was borne on the Tree of Life; and "cursed is every one that hangeth on a tree." The law of re-embodiment is the law of seed-sowing and harvest; it is a law of Nature; it is the law of perpetuity.



## The Work of the Sons of God.

"Will you please answer the following questions in the Court of Inquiry? What will be the function of those who attain to immortality in the flesh? Will they know and advise those whom they have known and with whom they were associated in mortal existence? Will they be scattered over the world, or remain at the Capitol? Will they dwell in houses as other people, or will they 'go about doing good' as Jesus did? Your reply to these questions may be interesting to others as well as myself."

Neither chance association nor kinship to mortal families will constitute the basis of the relation of the Sons of God to the world. They will ignore all mortal ties, just as Jesus did. To the Christ, they were his brothers and sisters who did the will of God. Not even his mother had any claim upon him for divine favors simply because



### ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
BRISTOL, TENN.—Mr. E. B. Webster, care of Ordway Mfg. Co.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
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he was her son. They stood nearest him who were closest and most powerfully drawn through love of divine truth.

The Sons of God will perform a gracious mission to and for all. The affairs of the world will be in their hands. They will go here and there as their work demands; and yet their home will be at the central City. But they will work both in the natural and in the spiritual worlds; they will go in and out at will or as required. They may travel, but will possess power to project themselves from place to place. They will have it in their power to thwart every force of evil, and to circumvent every schemer against their success.

Every Son of God will have his distinctive sphere or plane of work, a distinct field to which he will minister. They will constitute the aristocratic and autocratic element of the world. They will be royally welcomed everywhere they go. When they go abroad in functions of church or state, they will go in ostentation. Honors conferred upon General Grant by the earth's rulers will seem insignificant when compared with the homage paid to the royal Sons of the Almighty when they go from country to country; and the home-coming of each one after visits abroad, will exceed in splendor the welcome extended to Admiral Dewey after the Spanish-American war.

The Sons of God in manifestation will constitute the controlling power of the world. They will head great movements and carry them to success; they will work for the benefit of the people; they will advise, encourage, and enthuse the masses in every good work; they will bestow gifts of power here and there as required, and engage in the promulgation of the scientific gospel throughout the world, that the light of truth may illumine the whole universe of humanity, that the knowledge of the Lord may cover the earth as the waters cover the sea. They will occupy positions of greatest trust. They will conduct all the departments of human activity on the basis of equity and scientific economy; there will be neither want nor waste under their administration.

Finally, at the termination of the natural career of each Son of God, he



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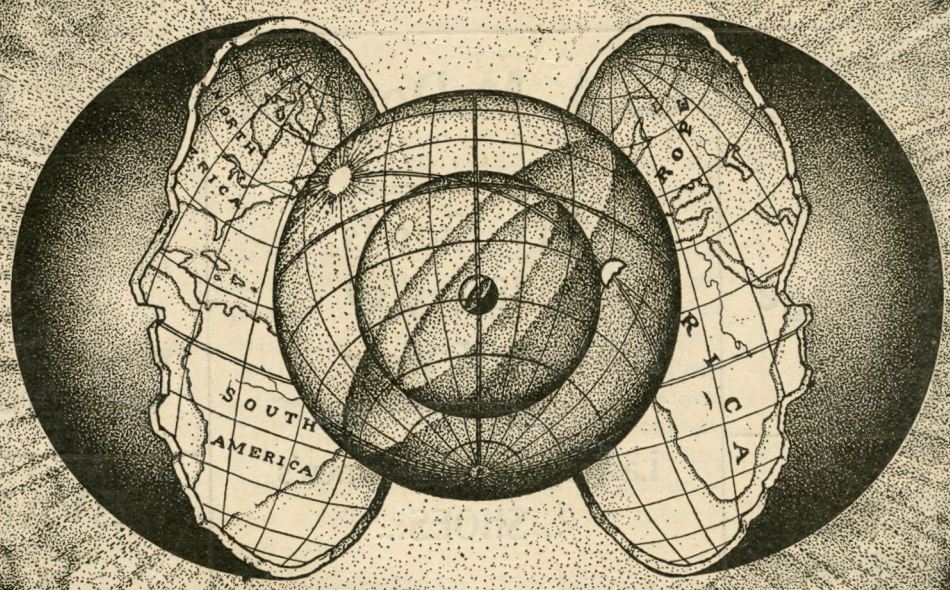
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